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**Coosa River Baptist Association**

v. 1. 1850

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v. 20. 1880

v. 21. 1881

v. 22. 1882

MINUTES  
ALABAMA BAPTIST HISTORICAL SOCIETY  
OF THE  
TWENTIETH ANNUAL MEETING.  
OF THE  
COOSA RIVER ASSOCIATION;  
HELD WITH  
SPRING CREEK CHURCH,  
IN SHELBY COUNTY, ALABAMA.

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MONTGOMERY:  
ADVERTISER AND STATE GAZETTE JOB OFFICE.  
1853.

1777

STATE OF NEW YORK

IN SENATE,  
January 1, 1877.

REPORT OF THE  
COMMISSIONER OF THE LAND OFFICE

ALBANY:

# MINUTES.

The Nineteenth Anniversary of the Association was held with Spring Creek Church, in Shelby County, commencing on Saturday, September 17th, 1853.

The Introductory Sermon was preached by Elder Jordan Williams, from Matthew v. 14—"Ye are the Light of the World."

After recess the Delegates met in the Meeting House, were called to order by the former Moderator, and payer was offered by Elder A. G. McCraw.

The Letters were read from the Churches, and the following Delegates were deputed to act in the Association:

	CHURCHES.	DELEGATES.
1st District.	<i>Friendship</i> .....	W. C. WITT, E. P. Gains, C. D. Lewis.
	<i>Cold Water</i> .....	JORDAN WILLIAMS, W. W. Mattison, Jacob Wright.
	<i>Sulphur Springs</i> .....	W. CONNELL,* J. Quattlebum, J. Baker.*
	<i>Mt. Zion</i> .....	R. PACE, J. M. Crook, M. Allen.
	<i>Bethlehem</i> .....	M. GARRETT,* W. Bean, J. Walker.*
	<i>Antioch</i> .....	S. G. JENKINS, J. C. Wright,* A. D. Waldrop.
	<i>Salt Creek</i> .....	E. Adams, J. Neighbors,* J. W. Neighbors.*
	<i>Salem</i> .....	E. MARTIN, A. Elston, W. Towery.
	<i>Blue Eye</i> .....	Wm. McCAIN, C. P. Norris, J. H. Franklin.
	<i>Refuge</i> .....	H. D. ARCHER, J. N. Sims, J. J. Britt.
2d District.	<i>New Hope</i> .....	N. E. Dollar, G. Davis, Joshua Staples.*
	<i>Refuge</i> .....	W. B. Jones, S. Braden,* Wm. N. Braden.*
	<i>Trout Creek</i> .....	Not represented.
	<i>Lebanon</i> .....	W. Curry, C. McGee, J. L. M. Curry.
	<i>Good Hope</i> .....	H. E. TALIAFERRO, P. E. COLLINS, James Headen.
	<i>Clear Creek</i> .....	D. Florence, W. Lowery, J. Morris.
	<i>Talladega</i> .....	O. WELCH, W. Reynolds, S. Morris.*
	<i>Tallasehatchie</i> .....	E. Matthis, H. Machem,* T. L. Pope.*
	<i>Kynulga</i> .....	F. M. Simmons, J. Boyd,* R. Lowery.*
	<i>Mt. Zion</i> .....	Wm. H. Womble, G. Hill, B. F. Fluker.
3d District.	<i>Ft. Williams</i> .....	D. Wallis, J. C. Ray,* M. Wood.*
	<i>Pine Spring</i> .....	J. P. Rawdon, E. O. Baird, F. M. Childers.*
	<i>Big Spring</i> .....	J. M. SCOTT, W. E. Posey, J. M. Kidd.
	<i>Spring Creek</i> .....	H. Wadsworth, B. Davis, J. Williamson.
	<i>Macedonia</i> .....	J. Martin, J. H. Posey, T. C. Davis.
	<i>Mt. Pleasant</i> .....	Lewis Turner, E. G. Cooke, J. Fulmer.
	<i>Coosa Valley</i> .....	J. A. COLLINS, S. Kilgore, Jos. Walker.
	<i>Mt. Ararat</i> .....	Not represented.
	<i>Liberty</i> .....	Wm. Hobbs, J. Barton,* J. Haynes.*
	<i>Crooked Creek</i> .....	R. B. Sims.
4th District.	<i>Union</i> .....	J. A. Shadix, E. Freeman,* J. Finley.*
	<i>Concord</i> .....	W. Woodall, J. W. Caldwell,* H. R. Johnston.*
	<i>Hatchet Creek</i> .....	Not represented.

Note.—A \* denotes absence—Ordained Ministers in SMALL CAPITALS—Licentiates in *italics*.

The Association proceeded to elect officers, which resulted in the election of Elder JORDAN WILLIAMS, Moderator, and J. L. M. Curry, Clerk.

The usual invitation to visiting Ministering Brethern to sit with us and give us their counsel, was extended, and accepted by A. G. McCraw, and John Wilmer, of Selma, and — Burgess, of Georgia.

The rules of decorum being read, the Moderator announced the following committees: *To arrange the Religious Services*—W. Curry, Reynolds, Mattison, Wadsworth, Davis, and Williamson. *On Business*—Taliaferro, Crook, Kidd, Hobbs. *On Finance*—Reynolds, Womble, Headen. *On Documents*—Scott, J. A. Collins, Taliaferro. *On Deceased Ministers*—Taliaferro, Welch, Jenkins. *On Sabbath Schools*—Womble, McCain, Pace.

The Moderator called for Correspondence, when we received from *Canaan Association*, a Letter and Minutes, by Elders McDonald and Harris; from *Shelby*, a Letter and Minutes, by Brethren Walton and Teague; from the *State Convention*, Elder H. E. Taliaferro.

The Committee to arrange Religious Services, reported that the stand be occupied at 9 A. M., by Elder Burgess; at 11 A. M., by Elders McCraw and Wilmer; and at 3 P. M., by Elder P. E. Collins.

Adjourned till 8 o'clock, Monday. Prayer by H. D. Acher.

On Lord's day, services were conducted by the persons designated by the committee, while Elders Jenkins and Acher preached in the Meeting House to the blacks.

#### MONDAY MORNING, 8 o'clock.

Delegates met at the time appointed. Prayer by the Moderator.

The roll was called, and list corrected. The following Messengers to corresponding bodies were appointed: *To Canaan*—Lewis Turner. *To Shelby*—J. M. Scott, O. Welch. *To Tallasehatchie*—Jenkins, Witt. *To Central*—Womble, Foreman, J. A. Collins. *To State Convention*—J. A. Collins, Jenkins, Williams, Welch, McCain, Headen, Stone, Mynatt, Reynolds.

The order of business was reported by the committee, and adopted.

The Circular Letter, on "*the developments of Baptist principles*," was read, and adopted, after which, on motion of Elder R. Pace, a few moments were spent in prayer.\*

Business was resumed, and a Letter of dismissal granted to Mt. Zion Church.

\* The length of the Circular prevents its insertion without the omission of important Reports.

It was decided that the money to be collected, upon the preaching of the Missionary Sermon to-day, should be paid over to the Alabama Baptist State Convention, for Domestic Missions, and that hereafter the Missionary Sermon should be preached on Lord's day, at 11 o'clock; A. M.

An Election was held to fill the following positions:

*To preach the next Introductory Sermon*—Bro. H. E. Taliaferro; Bro. Wm. McCain, Alternate.

*To preach the Missionary Sermon*—Bro. P. E. Collins; Bro. J. A. Collins, Alternate.

*To write the Circular*—J. L. M. Curry; Bro. S. G. Jenkins, Alternate.

Took a recess to hear the Missionary Sermon.

To a large and attentive audience the Missionary Sermon was preached by Elder O. Welch, after which, a collection was taken up, amounting to \$73 30 in cash, and \$14 75 in pledges—total, \$88 05; but \$2 50 of this collection was given for a beneficiary in the Theological School.

Met after recess, and the Board of Directors presented their Report, which was adopted.

The Board of directors of the "*Baptist Male High School*" respectfully submit their second Annual Report.

By the act of the Association, initiating the project of a School, under Baptist control and supervision, the Board were entrusted with power to "adopt whatever measures they might deem best calculated to secure its success and promote its interests." The enlarged discretion thus committed, has been attended with many difficulties and embarrassments. To raise the requisite funds to purchase an eligible site for location, to secure favorable contracts for building, to start the School right, have all been attended with delays and discouragements. Gratitude is due, however, to a Kind Providence, that we have been enabled to achieve something in this work which promises so much usefulness. Although less has been accomplished, than might reasonably have been expected from the wealth and liberality and intelligence of the Denomination, yet to endow a High School adequately, is not the work of a day, and more contributions may be justly expected, when the energies of our people are properly enlisted, and their minds properly aroused to the necessity and importance of the object sought to be attained.

During the year, S. G. Jenkins, O. Welch and Jordan Williams, have acted as agents for the Board, and done efficient service in obtaining subscriptions.

By the liberality of the citizens of Talladega, the Male

Academy and apparatus connected therewith, have been generously donated to our School, and conveyance has been made from the proper authorities.

The Board have purchased lots in the west end of the town for locating the buildings, and contracts have been entered into with responsible parties for furnishing the brick and lumber and executing the brick work. The enterprising contractor for making and laying the brick, is actively at work, and the Board can promise a building, suitable to the purposes of its construction, and ministering to public taste.

In the selection of a plan, the board have had primarily and chiefly in view, the object for which the building is intended, and rooms and apparatus and faculty we hope to provide, so as to furnish very superior facilities and accommodations for acquiring a good education.

No money has been expended for procuring a Library or Cabinet, other wants have been more pressing, but the Board would gratefully accept contributions to both, as a basis for future enlargement.

Mr. William F. Perry has retired from the Male Academy, but the Board regard it as peculiarly fortunate that his place has been supplied by Elder P. E. Collins, who is a graduate of our State University, a ripe scholar, and has some experience in teaching. Although we have not assumed control over the Institution, we take great pleasure in recommending the School, under his charge, as eminently worthy of liberal patronage and support.

As our Constitution requires, the following Board of Directors is recommended to the Association for its confirmation, viz: Walker Reynolds, O. Welch, W. Curry, Jas. Headen, R. Mynatt, H. E. Taliaferro, S. G. Jenkins, J. L. M. Curry, W. W. Mattison, Matthew Turner and Wm. R. Stone.

JAMES HEADEN,

*President of Board.*

The nomination of Directors, for the ensuing year, was unanimously confirmed.

#### REPORT OF EXECUTIVE COMMITTEE.

The Executive Committee to superintend the Mission in the bounds of the Association, report: That, as in the previous year, their attention has been entirely directed to destitute churches, and have deemed it but in accordance with the object of the Mission to make the following appropriations, viz: To Mt. Pleasant Church, \$15 00; to Refuge, in St. Clair, \$15 00; to New Hope, \$15 00; to Salt Creek, \$15 00; to Crooked Creek, \$15 00; to Union, \$20 00—making in all \$95 00.

Respectfully submitted.

C. McGEE, *Chairman.*

This Report was accepted, and these Resolutions adopted:

1. That the Domestic Mission fund be entrusted to the Executive Committee, for their management and control.

2. That Churches requiring assistance from the Executive Committee, be requested to communicate with Bro. James Headen, at Talladega, by the 1st of January, 1854, and state whom they have employed as Pastor, and what amount they will give him.

The Committee on Temperance reported, which called forth an animated discussion. Before vote was taken, the Association adjourned until Tuesday. Prayer by the Moderator.

TUESDAY MORNING, 20th Sept., 1853.

Business was resumed with singing, and prayer by Bro. W. C. Witt.

The Report on Temperance was re-committed to the same committee, who, after a short absence, returned and made this

#### REPORT ON TEMPERANCE.

The committee appointed to report to this Association in relation to the cause of Temperance, have had the subject under consideration, and ask leave to present the following, as the result of their deliberations:

From all the information obtained, they are impressed with the belief, that throughout the bounds of the Association and indeed all over our country, intemperance, with all its fearful consequences, yet prevails to an alarming extent.

Although the different institutions erected heretofore for the promotion of Temperance, had a salutary effect, and accomplished much good for a time, yet it is evident, since their dissolution, there has been a reaction, and that this fatal scourge, so far from having been overcome, is again on the march, making its inroads into our very midst.

What makes the picture still more melancholy, it is not the old nor yet the middle aged alone, who are in the way to ruin, but many of the young appear to have contracted an inordinate thirst for ardent spirits. And if we pass by the retailing shop, especially on some public day, and pause a moment to witness the scenes being enacted, how painful to behold, among those intoxicated and bereft of reason, numbers just entering upon the voyage of life.

Indeed your committee are forced to the conclusion, however unpleasant the reflection, that it is more among the rising generation that this evil now exists, than those at any other period of life.

Now, with these startling facts before us, what course should the Church pursue, and what position ought she now to occupy? This seems to be the important question for consideration. Can she do more for the cause of Temperance than she has done already? Can she do more to arrest the calamity that sweeps so balefully over our country? We answer that we believe she can; and that she is now called upon to take a more decided stand, and to bring the mighty weight of her influence more immediately to bear, in defence of the great reformation now agitating other communities.

What then have we to suggest? Your committee feel sensibly the delicacy of their position, and that strong opposition to what they here recommend, will probably meet them from almost every quarter. Nevertheless, feeling it to be a duty obligatory on them, they hesitate not to offer their own convictions for the consideration of this body.

What they would therefore first propose, as most certain of immediate success, is to invoke Legislative action upon the subject. It seems to them that the time



has come, when public sentiment would sustain the General Assembly of our State, in enacting such laws as would result in the abolition of retailing spirituous liquors; at least in taking such steps, as would test the public mind in relation thereunto. They have not space here to enter into a lengthy defence of these views. In fact, so much has already been expressed concerning the subject, and so much light from different sources thrown upon it, that it would be superfluous to add much more in a Report like this.

But little hope can be entertained of a thorough reformation, so long as it is the policy our State to foster that system of retailing spirits, as it now exists. Those fearful haunts of dissipation and revelry, commonly called groceries, are reared up at almost every corner of some of our towns and villages, and not unfrequently along the high way. And while the intoxicating cup, and red sparkling fluid are temptingly displayed, and every inducement held out to partake, many will become a prey to the temptation, and drink to excess. It is true that a small amount of revenue is thereby accumulated, but oh! at what a fearful cost! While the minister of God, on the Sabbath day, sows broadcast the words of eternal life, perhaps on Monday at the liquor store, every good impression is eradicated, and the affections more alienated from God than before.

While the Church is the sign-board pointing towards Heaven, the bar-room and the grocery give sure direction into the broad road to ruin. And if we would contemplate but for a moment the burning tears, and blighted hopes of the fond, suffering wife, and the sorrows of the lone widow and orphan children in destitution—thrown upon the cold charities of the world—to say nothing of the mighty evils inflicted upon society in numberless other ways; and all justly traced to the pernicious influence of the license system. Surely every philanthropic heart would rejoice to see the day when that course of policy would be abandoned, and those miserable places of resort, so fruitful in the manufactory of drunkards, demolished, and forever swept from our country.

Your committee would also strongly urge upon parents, the importance of carefully instilling into the minds of their children, the ruinous effects of intemperance, and of using ever precaution to prevent them, if possible, from acquiring a taste for intoxicating drinks, while growing up. They fear that heads of families are remiss in this important duty, and but too often allow them to indulge freely in the use of spirits; so that before they arrive to manhood, habits of intemperance have already been contracted. Much, they are persuaded, might be accomplished in this way, by keeping a watchful vigilance over the morals of our children. Why is it, they would ask, that while thousands of men become intemperate and at last fill a drunkards grave, the other sex are free from this calamity, and continue temperate through life? To what can this difference be ascribed, but to that system or training under which the young lady has been brought up, and that utter abhorrence with which she has been taught to regard the debasing effects of drunkenness.

They would also, in conclusion, recommend the propriety of ministers of the Gospel, more frequently, in their discourses, alluding to this subject, and upon all suitable occasions, impressing upon their congregations the necessity of being temperate in all things.

The committee submit this resolution:

*Resolved*, That it be recommended to our Churches to deal with drunkenness as with the sins in which it is classed in 5 Galatians, 19, 20 and 21.

S. G. JENKINS, *Chairman*.

The Report was adopted.

The Report on "*Deceased Ministers*" was read and adopted, thus: Your committee gratefully acknowledge the goodness and mercy of God, in the preservation of the lives of the Ministry of this Association. Since the fall of the lamented Lawler, death has not felled a watchman of our beloved Zion, until within the last year. It is now our painful duty to announce that Elder *D. E. Pace* has "fallen upon his high places." He left his ward in November, 1852, in the 47th year of his age.

It would be pleasant to us, and gratifying to his numerous friends, if we could give something like a perfect biography of his life and labors. But, we have not the data; we know not the date of his natural, spiritual and baptismal births, nor the date of his license to preach the Gospel, and of his ordination to the whole work of the Christian Ministry. We are consoled by the reflection, that his "record is on high." In Zion it shall be said, when "the Lord shall count, and writeth up his people, that this man was born there."

But of his labors, we can speak, for they were performed among us—the seals of his evangelism are with us, and are many in the Lord.

1. *His Labors were Abundant.*—He laid a heavy contribution upon all his resources, moral, intellectual, physical and temporal, and gave them all in sacrifice to Christ for the salvation of sinners. He was, emphatically, the "voice of one crying in the wilderness," casting up a highway for his God, and lifting up a standard for the people, levelling every hill, exalting every valley, and proclaiming to desponding Zion, "thy God reigneth." All the Churches that secured his services can attest that neither heat, nor cold, nor rain, nor the want of a horse, prevented that faithful man of God from attending his appointments. Jesus said to the affectionate one who anointed Him for his burial—"let her alone, she hath done what she could"—while this can be said of few, yet, in truth, it may be said of Elder Pace. He tried, to its utmost extent, the experiment that but few men try, how much he could do with the talents, faith and grace given him, to promote the cause of Christ. Blessed experiment! and how wonderful his success!

2. *His labors were greatly blessed.*—They were bestowed almost exclusively upon the Church which liberated him to the work and the Churches in the vicinity. He did not travel far in search of a field, for his neighbors who knew him best, preferred him to any other servant of God, and to them he preached the word of Life with great power and faithfulness. Many seals were added to his awakening ministry, and the Churches were filled with sounding praise to God from redeemed hosts.

3. *His Christian Character.*—He reflected the holy image of his Master most brilliantly. He walked so as to have Him for an example. That meekness, which astonished the world in his Savior, preponderated greatly in him. It was said by Ezra, the scribe of Moses, that "he was the meekest person on the face of the whole earth." We will not affirm this of Elder Pace, but we will affirm, and without flattery, that he was among the meekest men that dwelt on earth. In every relation of life, by his christian conduct, he commended him-

self to ever man's conscience, in the sight of God. Well might he say among his last words, "I have wronged no man," and Heaven and earth can testify in proof of it.

4. *His Talents and Doctrine.*—His education was limited, he could only read and write. Neither had he the means to buy books, nor the time to read them. Yet, with talents not above mediocrity, with grim poverty staring him in the face, faith and grace in his heart, he went forward in the strength of his God, and the wilderness and solitary places were made glad. He never departed from Paul's determination to "know nothing but Jesus Christ and Him crucified." Not having talents nor learning to rely upon, he was not tempted to depart from that doctrine "which is the power of God and the wisdom of God." He did not perplex his mind with the abstruse doctrinal theology of the Schools; while others were opening ponderous volumes which engendered strife, he was in the highways and hedges, compelling men to come into the kingdom of God.

5. *His End.*—"Mark the perfect man, and behold the upwright, for the end of that man is peace." He had spoken in life, and had but little to say in the hour of death. "I shall soon be before the bar of God, and am ready for the test," were among his last words. None who knew him, doubt it.

His words are ended; his voice is hushed in death. His example is all of him that now pleads the cause of Him he so much loved in life. We feel and deplore his loss to the Churches where he labored. We shed no tears for him. We have no controversy with a sovereign God for taking him to Himself. He was his servant. He took him earlier than we wished, but "even so, Father, for so it seemed good in thy sight." His death is a solemn admonition to us to "pray the Lord of the harvest to send more laborers into His vineyard."

H. E. TALLIAFERRO,

*Chairman.*

The following Report from the Committee on *Documents*, was presented and adopted:

Your committee are gratified to learn that the cause of Christ is flourishing in our bounds. There has been an unusual number added by Baptism, and peace and harmony abound in the Churches.

Since the last session, the "South-Western Baptist" has been removed from Marion to Montgomery, and is now edited by Elders A. Williams and S. Henderson, the latter formerly a member of our Association. The paper is constantly increasing in interest, and we cheerfully commend it as worthy of support.

As uniformity in Hymn Books is very desirable, to secure

that end, and to introduce into all our Churches a valuable work, we recommend the "Baptist Psalmody," Compiled by B. Manly, Sr., and B. Manly, Jr.

The Committee on Sabbath Schools presented their Report, which was adopted :

The Committee on Sabbath Schools regret that they can not do justice to a subject of such importance, in a Report like this, and must content themselves with presenting but few of its features.

We will state first, what we consider necessary to organize a Sunday School. Let several families meet at a Meeting House, or at some other place, bringing their Bibles with them, and continue to do so, and organize by appointing one to act as superintendant, whose duty it shall be to open the School with singing and prayer. Let some portion of Scripture be selected and *read carefully*, each one reading a verse or paragraph, and let such questions be asked, as may be suggested to the mind of the Superintendant or any of the class—each one having the liberty to advance their views freely, though seriously, on the Scripture read. This plan is recommended principally for adults, in the absence of a Library; but a Library is far preferable and can be purchased at small cost, suitable for children or adults.

To engage in such a School, it is only necessary for Pastors or members of the Churches to talk on the subject, explain it, and show its utility. It is not now a new system, and one of its most pleasing features is the free bestowment of its benefits.

Several years ago it was estimated that there were, in the United States, more than 100,000 Sunday School Teachers. The number has since, doubtless, vastly increased, but the compensation of this number at 83 cents per week would amount, yearly, to \$3,300,000—a larger sum than is annually disbursed in all the Schools of the United States—and all this labor is bestowed gratuitously, without begetting in the recipients, the sense of indigence and dependance, ordinarily attending gratuitous instruction.

One of the principal advantages of Sunday Schools, consists in their adaption to all classes. They are so simple and cheap that they can be instituted and managed in the most poverty-stricken and ignorant communities, while they are valued ornaments of the most polished circles.

The system suits the ignorant, by acquainting them with the use and power of letters and directing them to the source of true wisdom. It suits the intelligent by infusing Divine truth among their attainments, and converting their knowledge and power to life's noblest ends. It suits the poor, for it is often their only School, and has raised many a child of poverty and misfortune to desirable eminence in all good things. It suits the rich, by surrounding their offspring with religious influences, and securing the more faithful observance of God's Holy day. By engaging in Sunday Schools, the intellects of many, not reached by other means, would be stimulated and developed. The absolute amount of education thus attainable, is not, by any means, unimportant. But the actual quantity of information is not the main point to be regarded. The insensible influence of association is great. If you gather the most pious and best educated persons in a neighborhood, and engage them in the work of instruction, the elevation and refinement consequent upon the contact and communion of young minds with these, are not easily estimated. The minds of the young cannot remain blank a single day, nor can their minds receive impressions without having their hearts moulded for good or for evil; it is therefore very important that the principles of religion pervade all the instruction they receive.

It may be said that where ordinary Teachers can not or will not give this kind of instruction, parents should. Granted;—nothing can ever supersede parental training, and nothing should usurp its place, but many are incapable or indisposed to give religious instruction, and where all meet together in a Sunday School, and some are both capable and disposed to instruct, all may receive instruction at the same time.

The great utility of Sunday Schools may be further shown by such facts as the following: Of 3,000 persons taught in Sunday Schools; during 20 years, after strict inquiry by Robert Raikes, the founder of them, but one had been traced to prison as a criminal. Before a committee of the British House of Commons, it was stated by persons long connected with these Schools, that not one of their pupils had ever become a common beggar. Of 50 convicts in one of our Prisons, recently examined, but three had ever been Sunday School scholars.

Sunday Schools connected with our Churches, would show their utility by making the members Bible students. This fact has been exemplified in Mt. Zion Church, in the last two years. Numbers of that Church, who were Bible readers as the Bible is generally read, expressed their astonishment at their ignorance of the Scripture, portions of which they thought they were familiar with, until studying in order to be questioned. This Sunday School, though yet quite imperfect for the want of a good Library, is truly interesting.

Their utility would further be shown by providing a vineyard, in which all might labor, both male and female. If any complain of want of talents or opportunity to labor, here the one is developed and the other furnished, and teacher and taught both acquire that knowledge, which Timothy possessed while in years a child.

In conclusion your committee say that Sunday Schools in all the Churches, would introduce a kind of weekly worship, which, if properly conducted, would be highly acceptable to God. Nothing, in our opinion, would be more pleasing in His sight, than for parents and children to meet on every Sabbath to study His Holy Word.

W. H. WOMBLE, *Chairman.*

The Committee on Finance reported that they had received the following amounts for the objects specified, viz:

FOR DOMESTIC MISSIONS.

From Wm. Jenkins, Sr. ....	\$50 00	
“ Churches. ....	30 00	80 00
For printing the Minutes .....	43 30	
Association fund. ....	38 50	

Total received. .... \$161 80

WM. H. WOMBLE, *Chairman.*

The Treasurers Report was presented and accepted, and C. McGee re-appointed Treasurer.

Ordered that the Clerk superintend the printing of the Minutes, receive ten dollars for his services, and distribute the Minutes to the Churches in proportion to the money sent up by them for Minutes.

The Churches were requested to send up more money for the Minute fund, to the next Association.

The Treasurer was instructed to pay over to Messengers to corresponding Associations and Convention, the money sent up for that purpose.

The Moderator appointed the following committees to Report at the next Association, in 1854.

1. *On Domestic Missions.*—J. A. Collins, Jenkins, McCain.
2. *Sabbath Schools.*—Womble, Welch, Talliaferro.
3. *Temperance.*—Jenkins, Witt, Mattison.
4. *Revise Rules of Decorum.*—Scott, Welch, Collins.
5. *To Visit Trout Creek Church.*—Jones, Williams, J. A. Collins.

6. *To Visit Hatchet Creek Church.*—Talliaferro, Welch, McGee.

RESOLUTIONS.

*Resolved*, That we recommend to the prayerful consideration, and the liberal contribution of our churches, the object contemplated by the Board of Domestic Missions of the Southern Baptist Convention, i. e., supplying the destitute portions of the Southern States with the Gospel.

*WHEREAS*, There are, at this time, in the Howard College, five or six young men from the Churches in our Association, who are studying to show themselves workmen, that need not to be ashamed, and in whose gifts and piety we have great confidence:

And whereas, three or four of them are dependant on their friends for the means of preparing themselves more fully for the Ministry.

*Resolved*, That we recommend these young brethren to the liberal contributions of our Churches.

*Resolved*, That we have much confidence in the Faculty of Howard College, and greatly desire the success of that Institution.

*Resolved*, That we tender to the brethren and sisters of Spring Creek Church and community our thanks for their kindness and hospitality.

After some affecting remarks by the Moderator, who aided in the constitution of our Association, and who contrasted our then with our present condition, and singing, and prayer by Bro. McCain, the Association adjourned to meet with Liberty Church on Saturday before the third Lord's day, in September, 1854.

JORDAN WILLIAMS,

*Moderator.*

J. L. M. CURRY, *Clerk.*

BOARD OF DIRECTORS.

Walker Reynolds,	H. E. Talliaferro,
James Headen,	Rufus M. Mynatt,
William Curry,	J. L. M. Curry,
Oliver Welch,	S. G. Jenkins,
Matthew Turner,	Wm. R. Stone,
	W. W. Mattison.

EXECUTIVE COMMITTEE.

Chiles McGee,	W. W. Mattison,
James Headen,	R. M. Mynatt,
	C. R. Cross.

DISTRIBUTING AGENTS.

<i>First District</i> .....	Allen Elston.
<i>Second</i> " .....	James Headen.
<i>Third</i> " .....	George Hill and John Kidd.
<i>Fourth</i> " .....	William Hobbs.

## CLERK.

J. L. M. CURRY.....Talladega, Alabama.

N. B.—The Clerk was instructed to add to the Minutes the following statement of contributions, in cash and pledges, by the members of the Churches and citizens in vicinity, to Elder Jesse A. Collins, Agent for the Board of Domestic Missions of the Southern Baptist Convention:

Tallasehatchie .....	\$ 23 75	Spring Creek.....	14 00
Mt. Zion, (Tall,)....	27 00	Big Spring.....	3 00
Mt. Zion, (Ben,)....	9 00	Pine Spring .....	6 80
Friendship .....	19 75	Kymulga .....	24 67
Antioch .....	8 50	Talladega .....	11 70
Cold Water.....	58 50	Lebanon .....	57 50
Salem .....	12 50	Macedonia.....	75
Refuge, (Tall,)....	15 25	Good Hope.....	11 00
Blue Eye.....	18 00		

Total for Domestic Missions.....\$321 67

From Coosa Valley Church—

For Wm. H. Carroll, beneficiary..... 62 50

“ Jas. R. Webster, “ ..... 7 50

Total.....\$391 67

Besides the above, contributions have been made to Brethren Carroll, Foster and Wright, beneficiaries in the Howard College, exclusive of what is mentioned to the credit of Coosa Valley, amounting to over \$200 00.

## TABLE.

CHURCHES.	COUNTIES.	Baptised.....	Received by Letter.....	Restored.....	Dismissed by Letter.....	Excluded.....	Dead.....	Total number.	Minutes.....	Associational Fund.....	Domestic Mission.....
Friendship.....	Benton...	10	11		22	2		140	\$2.00	\$2.00	
Cold Water.....	"	25	15		17	2	1	124	2.00	2.00	
Sulphur Springs,	"	2	4		10	2	2	69	1.25		
Mount Zion, ...	"	46	7	1	39			286	2.00	2.00	50
Bethlehem.....	Talladega.	17	4		3			72	1.00		
Antioch.....	"	18	20	1	17	5		92	1.25		
Salt Creek.....	"	13	16		7			32	1.50		
Salem.....	"	5	2		13	1	110	2.00	3.00		
Blue Eye.....	"	3	2	2	9	2	3	96	2.00	2.00	
Refuge.....	"	7	1	1	2	3		67	2.00	1.00	
New Hope.....	St. Clair..		4	2	2	3		26	80		
Refuge.....	"					2		22	50		
Trout Creek.....	"	Last year's Report...						16			
Lebanon.....	Talladega.	4	5	1	7	1	2	62	2.00	2.00	
Good Hope.....	"	11	6		3	4	2	128	2.00	1.00	
Clear Creek.....	"		1				1	17	1.50		
Talladega.....	"	10	2		7		1	225	2.50	2.50	
Tallasehatchie,..	"	35	9	1	5	1		151	2.00	2.00	10.00
Kymulga.....	"	3	2		2			32	50		1.00
Big Spring.....	Shelby...	4			7	1		131	1.50	2.50	10.00
Spring Creek,...	"		6	2	5	1	1	63	1.50	1.50	
Macedonia.....	St. Clair..		1		15	1	2	56	1.00	1.75	
Mount Pleasant..	"	4	2		4	1	1	54	1.25	1.00	
Coosa Valley.....	"	39	16					79	2.00		
Mount Zion.....	Talladega.	29	10	1	8	4	151	2.00	3.00	10.00	
Fort Williams...	"	22	9	1	2	2	75	1.50	1.50		
Pine Spring,...	"					1	15	1.00		50	
Mount Ararat...	"	Last year's Report...						23			
Liberty.....	"	12	20	1	11	5	2	103	2.00	2.00	
Crooked Creek..	"	1	3		12		2	32	1.00	50	
Union.....	"	16			9	4		31	75	75	
Concord.....	"	7	8	1	6	3	2	80	1.50		
Hatchet Creek...	"	Former Report.....						15			
		327	202	16	244	42	30	2675	\$45.80	\$35.50	\$31.50



## ORDAINED MINISTERS.

H. E. TALIAFERRO.....	Talladega.
P. E. COLLINS.....	"
THOS. CALLEY.....	"
OLIVER WELCH.....	Wewokaville.
S. G. Jenkins.....	Silver Run.
Jordan Williams.....	"
Wm. McCain.....	Fife.
Elijah Martin.....	"
H. D. Acher.....	Kingville.
M. Garrett.....	Oxford.
W. C. Witt.....	"
Jas. Foreman.....	Bluff Springs.
J. A. Collins.....	Cropwell P. O.
James Truss.....	"
John Caffey.....	Syllacogga.
J. M. Scott.....	Harpersville.
W. Connell.....	Blue Eye.

## LICENTIATES.

J. P. RAWDON.....	Fayetteville.
J. J. Bullington.....	Syllacogga.
Wm. H. Womble.....	"
Lewis Turner.....	Kelly's Creek.
Jas. Fulmer.....	"
J. R. Webster.....	Harpersville.
Wm. Kidd.....	"
John C. Foster.....	"
W. J. Young.....	Talladega.
Jas. C. Wright.....	Silver Run.
Rufus Mattison.....	"

## CAMP MEETINGS.

Wewokaville....	Embracing 1st Sabbath in September.
Liberty.....	" 3d " " "
Cold Water.....	" 4th " " "

The Clerk of the Association would be glad if the Clerks of the Churches would state in their next Letters, when their Churches were constituted, and with how many members.

J. L. M. CURRY.